THE PILGRIM

OF

OUR LADY OF MARTYRS

XVIII. YEAR. JULY, 1902. No. 7.

THE BROKEN TREATY.

HOW could Quebec be sure that the Indians were not tricking them? Had the Iroquois representatives acted honestly? Did they represent the Five Nations or only the Agniers? Did not the treaty conceal a trap? Judging from the *Relations* the hearts of the Jesuits were troubled, for they had a sad experience of the treachery, falsehood, fickleness and wickedness of the Indian. The Governor took about the same view now after the treaty was solemnly renewed at Three Rivers the following year. But it was of vital necessity to do everything for peace, and M. de Montmagny proposed to send an embassy to the Iroquois to express his satisfaction at the good understanding that had been arrived at.

This mission called for a man of tried courage who knew the Iroquois customs and spoke their language. The peril came from the inconstancy of the savage, whose tomahawk made light of diplomatic immunities. Father Jogues seemed to be the man, and Father Lalemant approved the choice without hesitation, for along with the diplomatic purpose he had another of a loftier kind, and he hoped that the Jesuit ambassador might succeed in planting a mission for evangelizing this land of the martyrs. Father Jogues was then in Montreal.

As the writer of Father Jogues' Life remarks: "However well controlled human nature is in the heart of the saints, it is never utterly dead, and although the will is strengthened by

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grace, there still lingers the shudder of repugnances in the face of sublime self-sacrifice." Father Jogues felt that when Father Lalemant's message came. In the heart of this valiant apostle there was a moment of involuntary terror. How could it be otherwise with the remembrance of all that he had undergone among the Agniers so fresh in his memory! And perhaps the new mission which was entrusted to him was a new way of the cross and the road to death.

"But," says Father Lalemant, "this warrior, who had fought such a fierce battle, was not going to shrink in times of peace." On the 2d of May, 1646, he wrote to his superior: "Would you imagine that on the receipt of your letter my heart was at first seized with terror? The past made my poor human nature tremble, but Our Blessed Lord by His goodness has sent me peace and will send me still more in the future. Yes, Father, I wish all that Our Lord wishes, were it a thousand lives. Could I bear the thought that because of me some souls had not been saved! I trust that His goodness, which did not abandon me in the other trials will not fail me now. He and I can overcome all the hardships that present themselves." And he ends the letter by saying: "My companion must be capable of great courage and virtue, and desirous of doing something for God."

The Governor gave him the man he wanted, namely, Jean Bourdon, a man of energy and good sense; resourceful and devoted to the land of his adoption, and ever ready for any service. He was a civil engineer, a surveyor, a lawyer, a soldier, an explorer, and had been a counsellor and ambassador; he had shown himself a master in all he undertook, and above all, he was an honest man and a good Christian.

On the 16th of May the two envoys set out for Three Rivers along with four Agniers and two Algonquins, and carried many presents with them. On the Feast of Corpus Christi they reached the northern extremity of Lake Andiatoracte, which Father Jogues called the Lake of the Blessed Sacrament now called Lake George. This latter appellation was given it by General Johnson, not in honor of St. George but of one who was not a saint, George IV of England. There they met

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the young Indian girl Theresa, whom they consoled and strengthened in her faith. They travelled down the lake, and leaving it near the southern end travelled across the country and reached Ossernenon on the eve of Trinity Sunday.

On the 10th of June they met the chiefs and old men of those tribes. There were present also some Iroquois braves.

In the midst of a profound silence Father Jogues arose and, in the name of Ononthio and of all the French, expressed the great and universal joy which was felt in the colony at the conclusion of the peace between the Iroquois, the French, the Hurons and the Algonquins. "The council fire is lighted at Three Rivers" he said, "and will never be extinguished." At the end of his discourse he gives and receives many presents and peace is once more confirmed.

But it was only apparent. He was not deceived by the tranquillity which was on the surface. He soon perceived that the Agniers alone had made the peace and only with the French; and he was convinced that they would break the treaty on the first occasion and for the slightest pretext. He learned also that the other tribes were still on the warpath and that a band of warriors were actually on the Ottawa, waiting for the Hurons who were going down to Quebec. Meantime he went the round of the wigwams to hear the confessions of the Christian prisoners, and on the 16th of the same month set out on his homeward journey by the way of Three Rivers.

His impression of course was not and could not be favorable as to the pacific dispositions of the confederation, but the reception which he personally received from the Wolf family, the most important of the tribe, had profoundly touched him. He saw in it an indication of the merciful Providence of God, and, as Father Lalemant informs us, he began to think of going back even before winter, not being able to bear separation from the tribe that he had attached to himself in his bloody espousals. He found the opportunity at the end of September and he left Three Rivers on the 24th of the month, 1646, along with a young Frenchman and some Iroquois and other Indians.

Before his departure he had a vague presentiment of what was in store for him, and he wrote to a Jesuit in France who had

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the secrets of his heart: "My heart tells me that if I have the happiness of being employed in that mission, *ibo et non redibo,* I shall go, but I shall not return; but I shall be happy if Our Lord would deign to complete the sacrifice there where it began, and to accept the blood which I shed there as the pledges that I will pour out for Him every drop that is in my veins and in my heart."

These presentiments were not long in being realized. On their journey word came that there was a change in the feelings of the Agniers. The Indians in terror refused to go further and abandoned the Father, but he continued his journey in his canoe down the Iroquois River along with that splendid Christian, Jean Lalande, a native of Dieppe who had given himself as a *donné* to the Society.

The news of the change of sentiment among the savages was only too true. But how had it come about?

At the end of his diplomatic mission, Father Jogues had entrusted to an Indian with whom he lived, just before setting out for Three Rivers, a little box with some things in it for his personal use. Having the intention of returning he did not wish to burden himself with it on his journey, but knowing the suspicious nature of the Indians he was careful to open it, to show them all it contained and then he closed it. But a contagious disease broke out soon after in that part of the country, and besides, worms destroyed all the crops. There was universal desolation, the medicine-men were consulted; they dreamt their dreams, and when all else failed they discovered that there was a spell in Father Jogues' box and that it was the cause of all their woes. The Huron and Algonquin prisoners confirmed them in this belief.

Immediately two parties were formed among the Agniers. That of the Bear for war, while the Wolf and the Tortoise family pleaded for peace. The former prevailed; the tomahawk was again uplifted and two bands set out for Montreal. One of them met Father Jogues and his companion on the Lake of the Holy Sacrament, and carried them back to Ossernenon stripped of their clothes and all bruised and battered with the blows of fists and clubs. "You will die to-morrow" they said.

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"But fear not, you will not be burned; we shall cut off your heads and plant them on the stakes before our village to show them to your brothers whom we shall take prisoners." Father Jogues endeavored to show them how serious was their action, that he had come to them in time of peace and in pursuance of an invitation by the chiefs of their nation.

His remonstrances only exasperated them. One savage cut off pieces of the flesh from his arms and back and devoured them saying: "See if this white flesh is the flesh of a manitou." The sufferer regarded him calmly and made answer: "No, I am only a man like the rest of you. But I fear neither death nor torments. Why do you kill me? I only came to your country to cement the peace; to strengthen you and to show you the way to heaven and you treat me like a wild beast. Have a fear of the Master of Life."

THE WATCHER.

BY ROSA MULHOLLAND (LADY GILBERT).

BEHIND the altar-stone,
In silence and alone,
Hid in perpetual night,
Thou, the Author of light,
Bidest for love of me—
For me, untrue to Thee.
Lord, I love Thee, I adore Thee,
I beseech Thee, I implore Thee!

Who madest the universe—
Each sun in its course,
The children of those suns,
The planets with their moons—
Dwellest in this hole
For my ungrateful soul.
Lord, I love Thee, I adore Thee,
I beseech Thee, I implore Thee!

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Who madest the teeming earth,
Mother of fruitful birth—
Madest the flocks and herds,
Fishes and singing birds—
Madest ungrateful me
Who turn my back on Thee.
Lord, I love Thee, I adore Thee,
I beseech Thee, I implore Thee!

The seas and the high hills,
Rivers and little rills,
Blue sky and green wood,
All Thou madest is good;
Only me, me,
A rebel child to Thee.
Lord, I love Thee, I adore Thee,
I beseech Thee, I implore Thee!

O Thou mighty One
Behind the altar-stone!
Thou the Giver of breath,
Thou the slayer of death,
Here ensepulchrèd
Stayest as one dead.
Lord, I love Thee, I adore Thee,
I beseech Thee, I implore Thee!

When the day is loud
With voices of the crowd,
Of men who know Thee not,
Of men who have forgot,
Thou waitest on the feet
That pass Thy lone retreat.
Lord, I love Thee, I adore Thee,
I beseech Thee, I implore Thee!

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While the night wears old,
Dark and lone and cold
Is Thy place of rest.
Soft is the bird's nest
And mine ; Thou, Thou alone
Choosest the hard stone.
Lord, I love Thee, I adore Thee,
I beseech Thee, I implore Thee !

Lord, let me watch by Thee,
Even ungrateful me.
Quiet in Thy holy place,
Dreaming of Thy hidden Face,
Trusting I am all-forgiven,
Watching at the door of Heaven.
Lord I love Thee, I adore Thee,
I beseech Thee, I implore Thee !

THE ROYAL WAY OF THE CROSS.

(*Continued*).

The Tenth Station.

JESUS IS STRIPPED OF HIS GARMENTS. THEY GIVE HIM WINE MINGLED WITH MYRRH.

AT last, behold the end! They lift the cross from the shoulders of Christ and make the last preparation for the sacrifice.

The crowd, kept at a distance by the Roman guard, gathers in a circle round the victim and the executioners. In the first rank, her soul pierced with grief, but strong and courageous, I behold Mary; Magdalene is with her and one man, John the well-beloved !

The soldiers begin to dig the hole wherein the cross will be set, others are preparing the hammers and the nails, while two others strip Jesus Christ. They pull off His cloak, they pull off His long robe, that robe which the hands of Mary had spun

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and woven for her child. These clothes of the condemned are the spoils of the soldiers; presently they will divide the cloak and cast lots to see to whom the long robe will belong.

And Christ stood forth before the world naked, erect, with eyes uplifted to heaven!

The blood which flows from His newly-opened wounds is His kingly mantle, the platted thorns which press upon His head are His crown! Behold Christ! The Master and the Sovereign of the universe! It is He, it is He, in the state of absolute destitution.

What has He left?

Gold? He has lived by His labors and by alms, and the little which might serve to support His disciples, Judas has stolen. A home? For a long while He had been able to say that He had not a place whereon to lay His head. Glory? He is about to die on a gibbet, between two criminals, who are there at His side, and whom they will crucify with Him. . . . Honor? They have calumniated His fair name, they have made Him pass for a common conspirator, for a drunkard, for a fool; they have found that a Barrabas was more worthy than He. . . . The faithful disciples? Where are they? They have fled, they have hidden themselves! They did not hide themselves when they had to follow their Master as He was borne along in triumph! But to-day there remains to Him only a piece of cloth for His covering, and they are about to pull that off, and the soldiers are wrangling over its possession.

What then is left to Him?

Ah! There remains something, something tender and sweet. O my God, be Thou blessed for having guarded that treasure at least, and for having thus permitted me to keep it myself.

There remained to Him His mother and two friends! His mother, Magdalene and John! These souls He kept, He did not deprive Himself of these!

Tell me why the Roman soldier permitted them to cling together at the foot of the cross, if it were not because Jesus wished that the last glance of His eyes might fall on them?

It was the custom of the Romans to offer to the condemned criminal a mixture of wine and myrrh, a drink so bitter that

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you could compare it to gall; its effect was to produce drowsiness and even a stupor that would relieve the sensation of suffering. This mark of traditional kindness was shown to Jesus. Wishing to recognize it, He brought His lips to the mixture, but would not drink it; to let us understand that it was not by the deadening of our own feelings, nor by drowsiness of body that we are to seek for an assuaging of our sorrows! And yet how many confiding natures have thus sought to divert their thoughts, but they have found nothing but animal abasement, more befitting a brute than a man.

. . . .

But what did Christ wish to teach us by that total spoliation of self? Why did they deprive Him even of His robe? I shall tell you: "It would be a horrible blasphemy," wrote the venerable Father de Ravignan, "to pretend that there exists in the world a pain, a trial, a fall, a relapse, a grief, that Jesus has not borne upon His blood-stained shoulders."

You do not understand that divestment, Christians, because your unhappiness has not reached such a depth; you do not understand it, because Providence, even in striking you, has not cast you into such an abyss of misery.

But you are not alone in the world! There are poor people who have not wherewith to clothe themselves, and who must beg from door to door for the rags that cover them. There are fathers who have poured out their sweat in ungrateful toil, yet have not obtained sufficient money to dress their ragged children. There are mothers who, as the day approaches when their little boys and girls will make their first Communion with other children, and will go to Jesus Christ who calls them, to that very Heart to which He calls the rich, must weep and sob because they have not wherewith to clothe becomingly their dear little ones, these poor little ones who are eager to receive their God!

What! You do not know this? What! You do not know that in our large cities, within a few feet of you, perhaps, there are men and women, there are children who have nothing to eat? And, think you, that Christ forgets them, these poor? Think you that He does not see what they are suffering, and

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that He has not an example and a consolation to offer them? Behold how He stands there on Calvary, naked, stripped of everything! It is for the poor, for His well-beloved poor, for the poor whom He has made His brothers. Forget not this, ye rich, it is not among you that He willed to be born, it was among them.

He who loves not the poor and the little ones and the despised and the condemned of this world, has paid no attention to the love of Jesus Christ.

. . . .

Providence sometimes inflicts on us a certain divestment of body when It deprives us of the goods of fortune. But more frequently It inflicts on us what I may call a "divestment of soul."

Be prepared, O my soul, to divest yourself of your own wishes so as to yield to the wishes of others; of your own will so as to bend it to the will of your superior or master; and of your affections so as to obey the voice of duty and the commandment of God!

I shall go further. If God demanded of you the sacrifice of your liberty, are you ready? your memory? your intelligence? Yes, if God in His impenetrable designs, should strike you with insanity, that terrible evil which deprives man of the characteristic of humanity, are your prepared?

And yet, why should you complain?

Why should you complain if God should say to you, "I have given you desires that you might aspire after good, you have directed them to evil. I have given you a will by which you might become attached to duty, you have turned it to revolt. I have given you power to love so that your heart might lift itself to Me, Who alone am lovable and you have given yourself to the love of things transient and vain, shameful and blameworthy. I take these goods from you, for you have not learned to make them subservient to yourself. I take back that liberty which you have perverted. I take back that intellect whose light you have disdained."

What will you answer? You have only one answer to make: "Lord, it is just; take all from me."

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Let us not complain then, Christians, because God has deprived us of certain goods whose loss we deplore; they are so small in comparison with those greater gifts, which He still leaves with us, notwithstanding the manner in which we have abused them.

Let us thank Him and let us suffer in patience!

THE ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

The Evangelists have only one word to describe the scene of the crucifixion of Jesus Christ. "Crucifixerunt eum," says St. Matthew. St. Mark uses the same word, and St. Luke and St. John "Crucifixerunt eum," "They crucified Him": without delaying at all on that torture, they pass on to the details which follow.

The productions of painters and sculptors would lead us to believe that the Saviour was nailed to the cross, while it was still lying on the ground and that the soldiers afterwards raised it, and planted it in the hole prepared. The faithful, long accustomed to such representations of the crucifixion in art, have come to regard them as historically true, though there is little probability that such is the case.

For the Romans did not crucify in that manner. But the cross was erected and the condemned, stripped of his clothes, was brought to its foot; then the soldiers passed a rope under his armpits, threw the ends of it over the arms of the cross and drew him upwards. Next, the ladders were raised and the executioner mounting stretched out the arms of the victim and fastened them to the wood; finally large nails were driven through the hands and feet.

If the Roman soldier, who had charge of the execution of Jesus Christ, had modified the form or the manner of torture, the Evangelists would undoubtedly have mentioned it.

See now what has befallen Jesus, our Master! His body, which was but one wound, is raised upon the cross, the cutting cords bind His hands and feet, and the nails, piercing His flesh under the blows of the hammer, cause His blood to gush forth. He is nailed and fastened to the cross.

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And all this before the eyes of His Mother. The Jews shout in triumph! All the blood which is flowing, that palpitating and quivering flesh, the Mother who weeps beside Him, all these add joy to their hatred.

Hear how they insult Him:

"Come!" say they, "You Who would destroy the temple of Jerusalem, and in three days rebuild it, save Yourself now from death."

"Come!" cries another, "If You are the Son of God, come down from the cross."

"Ah!" answers a third, "He saved others, Himself He cannot save."

And at each one of these sarcasms, the crowd answers with shocking laughter.

The Roman soldiers, too, laugh at Him and mock Him. Even one of the two thieves, whom they have crucified with Him, amid His own tortures insults Him.

Jesus had allowed His head to fall upon His breast. His open eyes rest upon Mary, upon John and upon Magdalen.

He answers, however, the insults of the crowd. With open lips and eyes turned towards heaven, He cries out; "O My Father, forgive them, they know not what they do."

Why all this shedding of blood? Why all this accumulation of torture, this poor body scourged, this forehead opened by the thorns, these hands and these feet pierced and torn? Why has Jesus willed to die in this way?

He would be an example to martyrs; He Himself wished to bear all the pains of the body to which He would call thousands of His Faithful.

The martyrs are so far from us, so many ages have passed since the days of the Coliseum and the catacombs that we forget what it then cost to remain faithful to Jesus Christ. We forget that other martyrs have followed, in every age of Christianity, that each century has its own, and that for all the passion of the Master has served as a model. Jesus Christ is not our only teacher here. Is it nothing that His Mother without fainting stands, contemplating the sufferings of Her Son? It is not only the body of Jesus that is laid open by the

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executioners: the Heart of Mary is torn by each of their blows, by each of the wounds they inflict, by each drop of that blood. Is not that victim, now in agony, Her Son?

It was necessary that Mary too should give us that grand example! For some mothers, later on, will have to lead their sons to martyrdom and look on them as they die.

It was necessary that all the sufferings, all the sorrows, all the tortures of humanity, throughout all the centuries of its history, should find in the divine sufferings an example and a model.

And now I invite you: "Come and see if your sufferings are comparable to these sufferings?"

And you complain! You lose courage! You would reproach God for the lot He has assigned you! You ask yourselves when have you merited such great sufferings! "What have I done to God" you cry!

Did He merit these sufferings? What had He done to God? He has suffered. "Ought not Christ to have suffered these things," says the Gospel, "and so enter into His glory."—"*Nonne hæc oportuit pati Christum et ita intrare in gloriam suam.*" (1)

And now see why you, you too suffer, why you ought to suffer! It is to enter into happiness and glory.

Oh, my God, what then are the goods of this world, whose loss we so bitterly deplore? What is there in worldly pleasures for which my poor heart suffers so cruelly when they depart from it? Is not all this vanity and foolishness? Has any of these pleasures, any of these goods, ever known how to satisfy my heart? And when God demands the sacrifice of them from us, as the cheap coin with which we should pay for the riches of heaven, we hesitate, we grow niggardly, we find that this is too dear a price.

Oh! if we only understood once for all what earth is, and what heaven is, what this short life here below is, so fugitive, so transient, and what the eternal life is. If we once thoroughly convinced ourselves that to suffer here is to be happy

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(1) St. Luke xxiv, 26.

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hereafter, how quickly would all our complaints vanish, how much would we bless our sufferings!

. . . .

Behold then Jesus raised on the cross! His passion is nearing its end; very soon death will come and finish the completed series of His sufferings. Let us cast a look backward. What has Jesus done in the midst of His sufferings? Let Bossuet answer for us:

"Behold it in one word in Holy Scripture: '*Tradebat autem judicanti se indigne*—(1) He delivered Himself, He abandoned Himself to one who was judging Him unworthily,' and that which is said of His judge must be consequently said of all those who undertook to insult Him: '*Tradebat autem*—He gave Himself to them to do with Him as they wished.' They want to kiss Him, He offers His lips; they want to bind Him, He yields His hands; they want to give Him a blow in the face, He bends His back; to scourge Him cruelly, He bends His shoulders; they accuse Him before Caiphas and before Pilate, He stands condemned by all; Herod and his court mock Him and send Him back as a fool, He admits everything by His silence. They abandon Him to the servants and the soldiers, and He Himself still more abandons Himself. That countenance formerly so majestic, which held heaven and earth in ravishing admiration, He tries not to turn away from the spittle of the mob. They pull His hair and His beard; He speaks no word, He complains not; He is a poor sheep which lets itself be shorn. 'Come, come, comrades,' cries that insolent soldiery, 'see that fool under guard Who imagines himself to be King of the Jews; He ought to wear a crown of thorns.' He receives it and 'it is not tight enough, it must be driven in with the blows of a rod. Strike, see His head.' . . . Herod clothed Him like a fool, in white: 'Bring that old scarlet cloak here,—throw it on Him; see, here are the shoulders; put out your hand, King of the Jews; hold this reed as your sceptre! There it is, do with it what you wish. But now it is no longer a jest, your sentence of death has been pro-

(1) I Pet. ii, 23.

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nounced—put out your hand that we may nail it. Take hold, there it is again.' Jesus answers not when they accuse Him, He murmurs not when they strike Him, and even that confused cry which a moaning and groaning produces, the cry full of sadness, the only resource of oppressed weakness, striving to arouse hearts and arrest through pity that which it cannot prevent by force, that cry Jesus would not permit Himself. Amid all that violence no one hears Him complain; why, no one hears even His voice—*non aperuit os suum* (1); nay more, He does not even permit Himself to turn His head aside from the blows. Ah! a worm of the earth which you trample under foot, makes at least some effort to withdraw itself; and Jesus stands motionless, He tries not to elude the blow by the least movement: '*Faciem meam non averti.*'" (2).

Is it thus that you suffer, Christians?

ANNALS OF THE SHRINE.

Instead of issuing a circular announcing the date of the ceremony, as some call it, of the coronation of Our Lady's statue at Auriesville, as we promised in THE PILGRIM for May, we have concluded to devote the entire number for the month of August to this announcement, and to an account of this ceremony, together with a brief history of the Shrine and the pilgrimages since the location of the site of the early Missions there and the purchase of the property.

This special number for August will be issued as early as possible this month, so as to reach subscribers about the fifteenth. It will contain illustrations of the shrine and scenes on and about the grounds, the Statue and the Crown. It will be sent as usual to subscribers, and an extra edition will be printed for all who may wish to send copies to friends. Glimpses of the correspondence from the very beginning of the work, and statistics from THE PILGRIM and diary of the pilgrimages will make it a most valuable number.

Though we speak of the ceremony as the coronation of the statue of Our Lady, it is not strictly speaking a coronation, but the

(1) Isaias liii, 7. (2) Isaias l, 6.

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offering of the crown of thorns, in gold and precious stones, the votive offering of her many clients, as an ornament for her statue. This statue, as our readers know, is the group known as the Pièta, the Blessed Virgin, supporting the figure of Christ taken from the Cross. It would not be proper to crown the figure representing her in her grief, but it is highly proper that the offerings of gold and precious stones form a crown representing the one removed from the head of Christ at that solemn moment.

The statue is of marble, and by the time this PILGRIM reaches subscribers it will be on its way from Carrara where it has been carved. Due announcement will be given in the special number of THE PILGRIM for August of the dates and places for the exhibition of the Crown in the cities in which the patrons and friends of the shrine reside.

We have held this number back a few days so as to give our readers a report of the first pilgrimage of this season, from St. Joseph's Church, Cohoes, New York, which took place Sunday, June 29. As our readers are aware, we prefer not to have pilgrimages so early, but there are special reasons why this one should be held in June. Next year we hope to be prepared to receive pilgrimages even earlier than this.

The pilgrimage from Saugerties and neighboring towns along the Hudson is announced for August 24; another from St. John's, Utica, for August 31. It is probable that the ceremony mentioned above will take place Sunday, August 17, within the octave of the Assumption, but this will depend on the arrival of the steamer carrying the statue.

Mass will be said regularly every morning at the shrine, beginning Sunday, July 13, and special excursion rates from points on the West Shore Railroad may be obtained from the day before, July 12.

The new station at Auriesville is a decided improvement, and the hotel is at last quite as well appointed as any along the route.

On June 29th, the feast of the great Apostle Peter, the French Canadian parish of St. Joseph's, Cohoes, N. Y., came as pilgrims to the shrine. There were nearly 900. A pitiless rain met them as they descended from the cars. Of course there was none of the usual display of banners by the different societies, nor could the usual solemnities of the procession be observed, but the very inclemency of the weather to which they were subjected, made

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the sight of that vast body of pious people toiling up the hillside in the wet all the more inspiring. They completely filled the chapel and though naturally disappointed accepted the trial in the way that only pious and enlightened Catholics know how to do. It was impossible to even attempt a visit to the ravine though some of the more devout made the stations over the wet grass. There was a *missa cantata* by Father Dugas who accompanied them. At the Post Communion the celebrant preached an eloquent sermon reminding his hearers that if any one could feel at home at the shrine it was assuredly the French Canadians some of whose ancestors had accompanied the early missionaries to this sacred spot. After the mass some of the pilgrims withdrew to the shelter of the cars, but the greater number remained quietly in the open chapel until the afternoon. At two o'clock the beads were recited, a sermon was preached in English by Father Campbell, S. J., and after Benediction of the Blessed Sacrament all betook themselves to the cars to wait for more than an hour for the time of departure. The sun had not shone upon them but the piety of the pilgrims was only the more in evidence.

CONTRIBUTIONS TO THE SHRINE.

A grateful subscriber	$5 00
M. L. S. H., Buffalo, N. Y	5 00
M. J. W.	5 00
A. T., St. John's, Canada	.25
H. S., St. John's, Canada	.25
P. E., St. John's, Canada	.50

FOR SACRED VESSELS.

Miss G., two gold rings.
E. B. D., Eldred, Pa., twelve pieces of jewelry.

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MISSION NOTES.

CATHOLIC EDUCATIONAL WORK IN SHANGHAI AND ITS ENVIRONS.

Shanghai, April 6.

To the Editor of the Shanghai Mercury :

SIR.—In an article entitled "Shanghai by night and day," which appeared in your issue of April 3, a valuable tribute is paid to the educational work performed by Protestant Missions in and around Shanghai. Statistics are also quoted from Dr. Fryer's educational directory for China, 1890, and betoken the excellent work that is being done. You then add : "It will be noticed that nothing has been said of the educational work of the Roman Catholic communion. This is not from lack of interest, but from want of statistics. We believe, however, from our own observation and the reports of friends that the Catholic Missions are quite as much to the front as their Protestant brethren and that in numbers they probably outshine all the rest combined."

While thanking the writer for his unbiased and very hopeful view of Catholic educational work, I venture to supply the much needed want of statistics of which he complains. They are gleaned from the annual report of the Catholic Mission for the year 1901, and will adequately bear out the most sanguine expectations.

In Shanghai and its neighborhood, the Catholic Mission maintains 26 schools for boys and 32 for girls, thus making a total of 58 in all. The children frequenting these schools are grouped as follows :

Catholic boys, ...	1032
Catholic girls, ...	1298
	2330
Pagan boys, ...	625
Pagan girls, ...	186
	811

The two—Catholic and pagan—aggregate 3141 pupils, a very large number indeed and probably equal, if not in advance of all other religious denominations combined.

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Having stated briefly the general results, I think it will not be out of place to dilate upon a few principal schools, which combine an elaborate programme with a large staff and a big attendance and accordingly deserve a special mention.

1. The Sicawei College. This institution, founded in 1849, is exclusively for native boys and purports to give them a thorough knowledge of the classics and train them in letter-writing and penmanship. A special course under competent teachers prepares for the B.A. and the large numbers who have so far attained the coveted degree are evidenced to visitors by the diplomas that adorn the entrance to the college. Beside the native programme, a western one has been lately introduced and comprises the study of modern languages, French, mathematics, history and geography. The teaching staff is carefully selected and is under the superintendence of one of the Fathers. The pupils in attendance number 150. Of these 35 study Latin and 65 western science.

2. St. Xavier's School, Hongkew. This school, situated in Nanzing Road, is carried on under the direction of the Marist Brothers, of whom there are eighteen on the teaching staff. The programme is most extensive and comprises a full course of English literature, French being optional, science, modern history, political and commercial geography, especially of the East, mathematics, bookkeeping, shorthand and typewriting, drawing, music and gymnastics. The teaching is in English throughout, and the three upper forms are directly superintended by British subjects. Children of all religious denominations are admitted into this school, and the conscience clause is strictly respected, no undue influence being used to change the religious belief of a pupil. There is also a well-stocked library of ancient and modern literature provided with the intention of affording the boys agreeable and useful pastime.

The attendance nowadays at this school is over five hundred boys, one of the largest in Shanghai. Strange to say, however, no mention of this establishment is found on the "Map of the Foreign Settlement at Shanghai, 1900," published at the office of the *North China Daily News* and *China Herald*. A next edition shall, we hope, remedy this oversight.

3. The French Municipal School. On Wednesday last, 2d April, the *North China Daily News* published minutes of a report on this school. From these it may be gathered that the pupils

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are divided into two divisions. The upper contains four classes and is superintended by three Marist or Teaching Brothers, assisted by one native teacher. In the lower are six classes, each subdivided into two sections. The teachers of the latter are all natives. The pupils on the rolls at the opening of the present year numbered three hundred and twenty-nine, and these figures are daily on the increase.

4. The Tusewei Orphan School. This may be styled a model training school for native orphan boys. An elementary programme is carried out, and when the children have reached the age of twelve or fourteen, they are taught a variety of useful trades, such as architecture, drawing, painting, lithography, carpentering, tailoring, shoemaking, etc. The establishment has a large European printing press and workshops for the boys, both of which are highly appreciated by visitors. Poultney Bigelow, an eminent American writer, went over the school a few years ago, and he states that he "much admired the beautiful altar-pieces and statues chiselled by the lads, and the large number of books and other articles they helped to turn out." "The Catholic missionaries," he adds, "who conduct the department do a great work, and if China can be transformed, they will be prominent factors in her revival."

5. St. Berchman's School, within the native city. This is an elementary establishment conducted on native lines, and superintended by trained native teachers, of whom the mission has thirty at present. The number of pupils attending this school is one hundred.

The other schools, twenty-one in number, for boys, are all elementary. The programme comprises the memorizing and explanation of the classics, reading and writing and the general attainment of the native curriculum.

The girls' education is no less carefully attended to by the Catholic Mission than that of the boys. To illustrate this, it is but necessary to consider a specimen or two of the institutions both for natives and foreigners.

1. The Sicawei Boarding School. The French nuns assisted by native teachers are in charge of the school. The pupils, all natives and of the better class, are taught reading, writing, geography and arithmetic and have the classics explained to them. Special instruction in needlework, embroidery, knitting and practical housekeeping is imparted in all and principally in the superior grades. The number of boarders is 160.

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Besides the boarding school there is a large female orphanage, the inmates therein numbering 430.

There is also a deaf and dumb institute with sixteen pupils and superintended by one of the sisters specially trained for the work.

2. St. Joseph's Institution, established 1871. At the writer's request, the lady superior has furnished him with a prospectus and a brief report upon the state of this school. From the items supplied, he begs to quote the following: This institution is situated in the French settlement and is under the direction of the sisters, Helpers of the Holy Souls. The building is a large, well constructed monument of four stories, containing capacious dormitories, classrooms and refectories, all clean and well kept and provided with every requisite for the comfort and health of the pupils. The establishment is divided into two departments, one a high school or academy for the paying pupils and boarders, and the other a poor girls' and orphan school.

The institution proper is under the management of a lady superior, assisted by fourteen sisters on the teaching staff, several of whom are of English or American nationality. The aim of the school is to provide the advantages of a complete education for young girls of foreign nationality. The course of studies embraces all the branches of ordinary and higher education in English and French, comprising reading, writing, grammar, poetry and literature, ancient and modern history, geography, arithmetic, the outlines of astronomy, elementary physics and chemistry, shorthand, vocal and instrumental music, drawings painting and calisthenics. German is optional. Special hour› are allotted daily for instruction in plain and fancy needlework, embroidery and dressmaking. The number of girls attending the boarding school is 270.

Another department of this school was started is 1875 and is engaged in the instruction of poor children, orphans and Eurasians. The pupils in this branch are taught reading, writing, arithmetic, a fair knowledge of English and French, music and drawing and moreover the more practical knowledge of laundry work, cooking, plain sewing and other useful subjects fit to equip them efficiently for the work of after life.

The children supported and educated in this latter department number 150, making a total in both schools of 420 pupils.

3. The Holy Family Day School in Hongkew. This estab-

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lishment, opened but a few years since, is conducted on lines similar to the preceding one. The lady superior is of English nationality. A limited number of boarders have been lately admitted. The actual attendance aggregates 407 girls and embraces all the nationalities represented in Shanghai.

The above is but a brief sketch of school work performed by the Catholic Mission in this great metropolis of the Far East. The mission has ever considered education as an indispensable work.

Hoping this information volunteered in the interest of the general public will meet with its kind appreciation and find a valuable place in "Shanghai by day and night."

I am, etc.,

EDUCATIONIST.

STRICKEN INDIA.

Towards the beginning of May, Bishop Barthe, during his pastoral visit to the missions of Madura, Southeastern India, wrote that famine was increasing day by day : there was neither food to eat, nor water to drink. The thatch of the houses was given as fodder to cattle. The Christian converts of his flock were suffering from extreme poverty, so that the missionaries, from their slender store, had to aid them, and thus save them from actual starvation. In many parts of these poor, miserable missions, the priests had only a shelter of no better conditions than the wretched abodes of their flocks. In 1,120 villages, the Bishop stated, there was no church.

At the same time converts were offering themselves in great numbers. "What a magnificent harvest," he exclaimed, "would we not reap if we had only chapels and schools! In our helplessness to open Heaven to so many pagans, we stretch out our hands towards the Heart of Jesus and the generous souls on the earth."

A special cable despatch to the New York *Sun* (June 22), from London, giving the Government statement regarding the condition of India in respect to the plague, from its first outbreak in Bombay, in September, 1896, to March, 1902, shows a total of reported deaths from the disease during that period of 536,600 in the Bombay Presidency and 315,400 in other parts of India, or a total of 852,000 for the whole of British India and the native

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states. Making allowance for untraced and unreported deaths it is calculated that a million died during the period mentioned.

During the first three months of 1902 the deaths reported in the Bombay Presidency were 62,667 compared with 17,806 in the corresponding period of 1901. Other parts of India show a corresponding increase, especially in the Punjab, where the deaths in 1900 were 515, in 1901, 15,245, while in the first months of 1902 the figures have risen enormously. The deaths reported in March alone numbered 42,788.

THE TRAPPIST MONKS IN JAPAN.

Father Marie-Gérard Peullier, Prior of the Monastery of Our Lady of the Light-house, writes in the *Missions Etrangères*, of the foundation and growth of his religious establishment.

At the end of October, 1896, nine Cistercian Religious landed at Hakodata, at the instance of its Bishop, Mgr. Berlioz, who had been long anxious to see a Trappist monastery founded in his vast diocese, so much in need of apostolic laborers. The foundations were laid in the island of Yeso, and a temporary dwelling-place of wood was erected. The constancy of the mission monks was soon severely tried. The rigor of winter conspired with sickness, and even death. The surrounding people were hostile, the newspapers bitter, the government distrustful. A typhoon threw down a part of the buildings, and want began to be painfully felt. At times, it seemed a miracle that the missionaries could live; and, exiles as they were, their hearts turned fondly home. But men who had renounced everything for the noblest of all causes were not to be shaken in their purpose. Even the novices' fervor became a powerful motive to persevere. Soon came the first religious profession of native Japanese monks, and the schools became nurseries for the novitiate. Difficulties gradually disappeared; and the neighboring pagans, who before had threatened violence, now offered, as they passed, their friendly salutations.

After a time, too, the unfriendly watchfulness of the government ceased altogether; and one of the police officers reported that "those are truly men from Heaven." The chief paid a visit, others followed: Japanese journalists came to write friendly articles for the newspapers. The President of the Senate came, and even the governor of the province.

Although devoted to a life of contemplation, the Trappist

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monks made converts in the neighborhood. These drew their relatives and acquaintances; and soon there was a question of establishing a Christian village beyond the monastic enclosure. "Only a pleasant dream yet," adds the Prior, "since resources are so small."

Mgr. Berlioz confided to the missionaries a boys' orphanage, the little waifs being fed and clothed, as well as taught. But the rules of the Ministry of Public Instruction—for there is such in progressive Japan—had to be followed, and a teacher hired who enjoyed a government diploma. This increased expenses very considerably. But the school has great advantages for the mission inasmuch as the Japanese have a thirst for knowledge. The school has been enlarged, and its pupils keep increasing. The best of these, when they desire it and have been sufficiently well proved, are admitted as novices into the Trappist community.

The Trappists are the only Religious Order in Japan. Their number now, novices included, is twenty-two.

THE MISSION-HARVEST IN CHINA.

The Society of Foreign Missions (Paris) has published the annual report of its labors. In the beginning of January, 1901, the only hope for the missions of China was that founded on supernatural grounds; namely, that persecution and especially martyrdom, would be followed by a rich harvest of souls. Notwithstanding all the ruins heaped up during 1900, this supernatural hope has begun to be justified. The missionaries have gone back to the two extensive missions in Manchuria, nearly all the former posts being reoccupied. And notwithstanding the disorder and uncertainty reigning over that province, 292 adult pagans have been baptized. In the other missions of China, also, although there have been local outbreaks and the Mandarins are not friendly, very consoling results have been obtained. The Society has thirty-one missions in China, not including Yun-nan. In these during the year 1901 there have been 32,472 baptisms of adult converts, and 132,790 baptisms of children of pagan parents; 607 heretics have been converted to the faith. In the thirty-one missions of the Society there are at present 632 native priests, 2,474 catechists, 5,023 churches or chapels, forty-two seminaries, 2,812 schools, 299 orphanages, 404 free dispensaries, and sixty-seven hospitals, including those for lepers.

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The Jubilee was celebrated throughout the missions with great fervor and manifestations of faith, and " with admirable fruits of salvation."

IN NORTHERN PATAGONIA.

Father Berardi, a Salesian missionary, writes from Viedrua:

" Lately, a group of young girls received, from the hands of Bishop Cagliero, the religious veil of the Daughters of Mary Help of Christians. One was Ceferina Yancuché, twenty years of age, the daughter of the Cacique of the Marzanares, and sister of Captain Miguel de Comayo. She is the first Indian of Patagonia to receive the religious habit.

She has had a touching history.

Bishop Cagliero, Fathers Milanesio and Panaro, with the catechist Zanchetta, now a priest in Chili, gave a mission in Chichinal, in 1887. During this mission, 1,700 Indians were instructed and baptized. Amongst the native children was the daughter of the Cacique Yancuché, who had fled to Chili to escape the troops of Argentina. Little Ceferina was then nine years of age and remarkable for intelligence and piety. Her older sister, Maria, was the first confirmed, and then became god-mother for the others. Ceferina and her little cousin Josepha were brought to the boarding-school of Our Lady Help of Christians. Their progress in study and manual training was very rapid. Some of their handiwork won a prize at the exposition in Genoa. They had the happiness of being presented to the Holy Father. Having returned to Patagonia, they continued their studies. And now Josepha's great desire is to receive the same religious habit as her cousin, in order to go with her to evangelise and instruct the children of their native tribes in the vast region of Comayo, at the foot of the Cordilleras.

FRENCH INDO-CHINA.

A telegram, published in the Madras *Catholic Register* of May 10th, states that an outbreak has occurred at Laos, and that communications between Savannakek and Vientian have been cut for several days. The Siamese Government having made important movements of troops, the French Minister at Bankok has made representations on the subject. Serious difficulties have also occurred at Battambang. The acting governor of Indo-China has sent four hundred troops to Pursat and three hundred to the left bank of the Mekong, opposite Bassac.

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NOTABLE CONVERSION OF A NATIVE OF CEYLON.

The above-cited paper (of the same date) gives an interesting account of the mental trials and final conversion of Mr. T. S. Charles, B.A., a native of Ceylon, and a communicating member of the Church of England Mission, who has declared for our holy Faith, to the sacrifice of his worldly prospects. He has for about twelve years been attached to the local C. M. S. High School as First Assistant Master, which place he has now had to resign, thus throwing himself on the wide, wide world to begin life anew. Mr. Charles' parents, who are living in Ceylon, are converts from Hinduism to Congregationalism. From them (and also from seeing the bad lives of some Catholics in his native place of Jaffna) he had imbibed very strong prejudices against the Church. It was when he came in contact with Mr. B. C. Banerji, who was then carrying on his work in Karachi, that these prejudices began gradually to wear away. He was sincere and honest with himself, yet in spite of constant efforts on the part of Mr. Banerji and others, it has taken Mr. Charles ten years' study of Catholic literature to be thoroughly convinced of the claims of the Catholic Church. As soon as he had made up his mind, he sent in his resignation. There was consternation in the Church Mission Camp.

The Protestant Bishop of Lahore, Dr. Lefroy, who happened to come to Karachi just then, disowned the doctrine of justification by "faith alone," and with it Luther himself. He further denies that the Church of England had ever been Roman Catholic! But he, like the others, was loth to give or hear "a reason for the hope that is in you." All his Protestant acquaintances complimented Mr. Charles on having led an exemplary Christian life. He told them all how he had himself heard conflicting doctrines preached from the pulpits of the Church of England in Karachi, nay, even from one and the same pulpit, and how Lord Curzon, the highest representative of King Edward VII, "Defender of the Faith," had publicly and repeatedly advised Hindus and Mohammedan to stick to their respective religions, and bestowed praise on the same. The Bishop admitted that there was indeed no definitude in his Church and want of authority was really its weak point.

The Kiangnan Mission comprises two large provinces of China—Kiangsu and Anhui—both extending over an area of 90,000 square [illegible] (Macmillan's Atlas of China and Japan), with a total popula-

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tion of about 50,000,000. There are in Kiangsu 67 district cities and 12 prefectures, while Anhui has a little less—55 of the former and 13 of the latter. In regard to missionary labor, both provinces are otherwise mapped out. Leaving aside Shanghai and its environs, the field is divided into 19 sections and 100 districts. A district comprises a certain number of churches and out-stations administered by one missionary. A section is the sum total of several districts, and is under the supervision of a head priest, whose office is principally to direct and control his workers and their respective flocks.

The staff of the Mission is numerous. Of the regular clergy there are the Vicar-Apostolic, Bishop Paris, S.J, 138 Jesuit Missionaries, of whom 23 are natives; 16 theological students, and 22 coadjutor brothers. Of the secular clergy there are 30 priests, 17 theological students, 17 following a preparatory course, and 22 Latin students. These latter are all natives, the priests having completed their theological studies and the others undergoing training for the ministry. Beside the clerical element, the Mission is helped in its work by several religious congregations: the Little Marist Brothers (29) in charge of St. Xavier's College, Hongkew; trained native teachers (30), Carmelite nuns (32), Helpers of the Souls in Purgatory (81) conducting the orphanage in Sicawei and Convents in the French Concession, and in Hongkew; Sisters of Charity (29), and a native congregation of Presentation nuns (134), occupying in the interior 23 stations throughout Kiangsu and 18 in Anhui.

Sicawei, distant five miles from Shanghai, is the headquarters and training department of the Mission. The various buildings are all of the foreign type and bespeak an elaborate organization unparalleled in the Far East. There are within this human hive a central residence for the whole Mission, a Theological Department for the training of foreign and native clergy, a College (131 pupils) with a native classical and Western programme, a Meteorological and Magnetic Observatory, a museum containing valuable specimens of zoology, conchology, ophiology, etc. Close by, at the village of Tusewei, there are an orphanage for boys (247), a European printing press, workshops where the lads, after completing an elementary education, are taught a variety of useful trades such as architecture, drawing, carving, carpentering, tailoring, shoemaking, etc.

At Sen-mou-yeu (Our Lady's Home) there is a nunnery, a boarding school for native girls (157), and a complete detailed organization of a Deaf and Dumb Institute (16), a Home for Aged Females

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(44 inmates), a Foundling Asylum (425 destitutes), a Dispensary with gratuitous consultations, aggregating 23,545 during the year.

On the French Concession at Shanghai the mission maintains a General Agency and the very popular Church of St. Joseph. There are also a European Girls' Academy (St. Joseph's Institution—269 pupils), a Poor Girls' School (Europeans and Eurasians 145), and a Dispensary (12,863 consultations). The French Municipal School (303 pupils) is under the superintendence of a Jesuit Father and of three Marist Brothers. In Hongkew we are informed that there are a Boys' School (St. Xavier's College, 500 pupils of all kinds), the Holy Family Day School for Girls (407 children), a Hospital, two Dispensaries, a Catholic Circle (80 members), and a Conference of St Vincent of Paul (28 members) for the assistance of the poor and needy. Within the city and in the Tungadu suburb there are a Cathedral, two Hospitals (1,265 patients received during the year), a Home for the aged, a Native Elementary School (109 pupils), etc.

Distributed over the sections beyond Shanghai we find a central residence at Wuhu (Anhui Province), forty-three Orphanages, two Hospitals, two Homes for the Aged, and 120 centres for probationers. These stations have trained during the year, of men 4,604 and of women 2,040; 188 boarding-schools, largely frequented by day scholars, of whom 3,407 are boys, and 2,384 of the female sex.

The total number of baptized Christians in the present state of the Mission amounts to 127,839, a very creditable result indeed, and the more so when we consider that in 1847 it reckoned but 60,963 converts. In the space of sixty years the number of Christians has therefore more than doubled. Inquirers attain the very considerable figure of 52,000, one section furnishing alone nearly 20,000.

Acknowledgment is made of the following contributions:

For Indian Missions	$1 00
For Negro Missions	1 00
For Peter's Pence	1 00

Contributed by W. H. M., San Antonio, Tex.

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The Shrine of Our Lady of Martyrs

Auriesville, New York

The following account of this Shrine, on the site of the tortures, labors and death for the faith of some of the first missionaries to the Mohawk Indians and their neophytes in the territory now comprised in the State of New York, is compiled from the "Annals of the Shrine," published in THE PILGRIM OF OUR LADY OF MARTYRS since January, 1885, and from our correspondence with the many friends of the Shrine during this period. —EDITOR.

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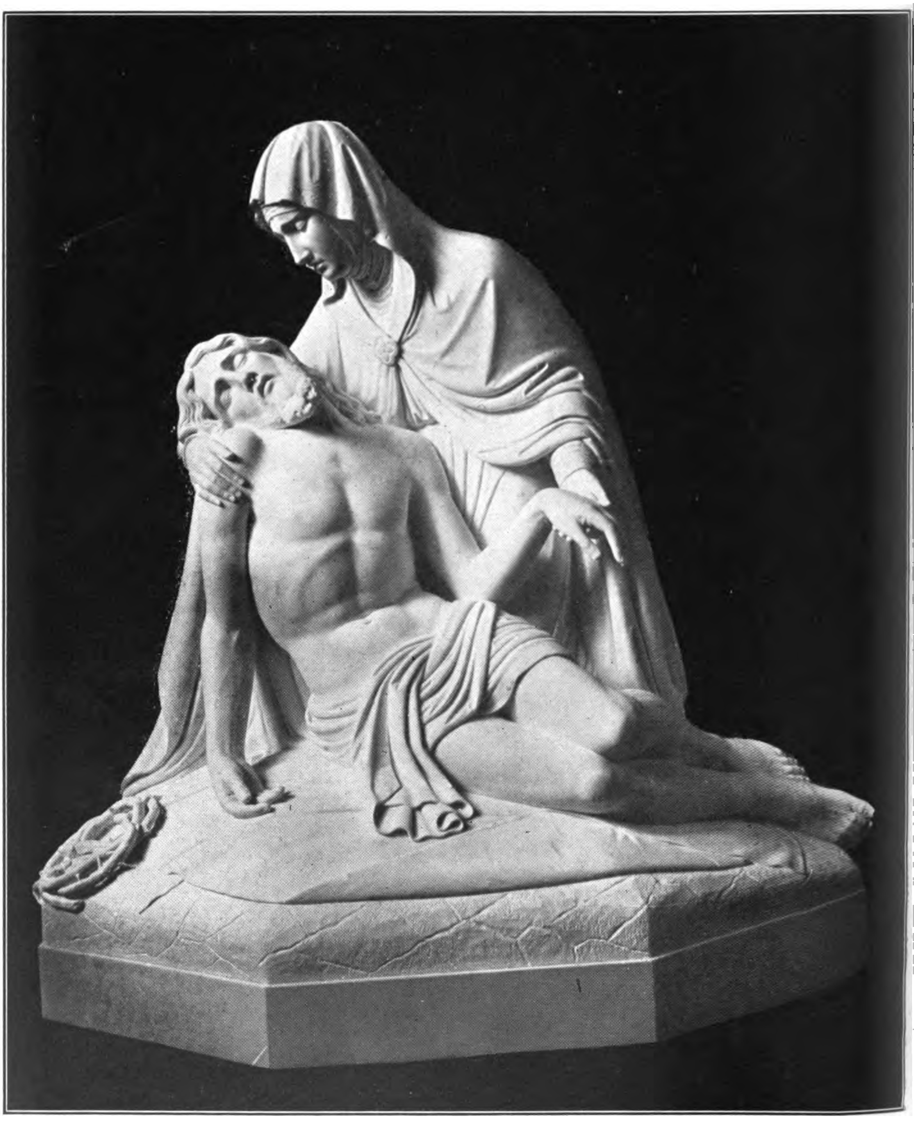

OUR LADY OF MARTYRS.

After the design of Achterman, in the Münster Cathedral.

The new statue for the Shrine at Auriesville is carved after the same model even more closely than the statue represented above.

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